

Three LETTERS.

A Letter from a Jesuit of Liege, to a Jesuit at Eiburg, giving an Account of the Happy Progress of Religion in England.

IT cannot be said what great Affection and Kindness the K. hath for the Society, Wishing much Health to this whole Colledge by R. P. the Provincial, and earnestly recommending himself to our prayers. The provincial, *Alexander Regnes*, being come back for England, the K. was graciously pleased to send for him; (several Earls and Dukes waiting his coming at the hour appointed) the Q. being present, the King discoursing familiarly with him, asked him, *How many young Students he had, and how many Scholasticks?* To which (when the Provincial had answered, That of the latter he had Twenty, of the former more than fifty) he added, *That he had need of double or treble that number to perform what he in his Mind had designed for the Society;* and commanded that they should be very well exercised in the Gift of Preaching; for such only (saith he) *do we want in England.*

You have heard, I make no doubt, that the K. hath sent Letters to Father *La-Cheese*, the French King's Confessor, about *Waddenhouse*, therein declaring, that he would take in good part from him, whatsoever he did or was done for the English Fathers of the Society. Father *Clare* Rector of the said House going about those affairs at *London*, found an easy access to the King, and as easily obtained his Desires. He was forbid to kneel and kiss the King's Hand (as the manner and custom is) by the K. himself, saying, *Once indeed your Reverence kissed my Hand; but had I then known you were a Priest, I should rather have kneeled and kissed your Reverences hand.*

After the Business was ended, in a familiar Discourse, the K. declared to this Father, *That he would either Convert England, or die a Martyr; and that he had rather die to morrow, than Conversion wrought, than reign fifty Years without that in Happiness and Prosperity.*

Lastly, He called himself a Son of the Society, the Welfare of which

he said, he as much rejoyced at as his own: And it can scarce be said how joyfull he shewed himself when it was told him. That he was made Partaker, by the most Reverend Father N. of all the Merits of the Society; of which number he would declare one of his Confessors: Some report R. to be the Provincial with be the person, but whom he designs is not yet known. Many do think an Archbishoprick will be bestowed on Father Edmond Petre, (chiefly beloved) very many a Cardinals Cap, to whom, (within this Month or two) that whole part of the K. Palace is granted, in which the K. when he was Duke of York, used to reside; where you may see I know not how many Courtiers daily attending to speak with his Eminency, (for so they are said to call him) upon whose Counsel, and also that of several Catholick Peers, highly preferred in the Kingdom, the K. greatly relies, which way he may promote the Faith without violence. Not long since some Catholick Peers did object to the K. that he made too much haste to establish the Faith, to whom he answered, *I growing old, must make great steps, otherwise if I should die, I shal leave you worse than I found you.* Then they asking him, why therefore was he not more solicitous for the conversion of his Daughters, Heirs of the Kingdom? He answered, *God will take care for an Heir; leave my Daughters for me to Convert; do you by your example reduce those that are under you, and others to the Faith.* In most Provinces he hath preferred Catholicks; and in a short time we shal have the same Justices of the Peace (as they are called) in them all. At Oxford we hope matters go very well: one of our Divines is always resident therein: a publick Catholick Chappel of the Vice-Chancelour's, who hath drawn some Students to the Faith. The Bishop of Oxford seems very much to favour the Catholick Cause: He proposed in Council, Whether it was not expedient, that at least one Colledge in Oxford should be allowed Catholicks, that they might not be forced to be at so much Charges, by going beyond seas to Study? What Answer was given, is not yet known. The same Bishop inviting two of our Noblemen, with others of the Nobility, to a Banquet, drank the King's Health to an Heretical Baron there, wishing a happy success to all his Affairs; and he added, That the Faith of Protestants in England, seemed to him to be little better than that of *Buda* was before it was taken; and that they were for the most part mere Atheists who defended it. Many do embrace the Faith, and four of the chiefeest Earls have lately possessed it publickly. The

The Reverend Father, *Alexander Regnes*, Nephew to our Provincial, to whom is committed the Care of the Chappel of the Ambassador of the most Serene Elector Palatine, is whole days busied in resolving and shewing the Doubts or Questions of Hereticks, concerning their Faith, of which number you may see two or three continually walking before the Doors of the Chappel, disputing about Matters of Faith among themselves.

Prince George, we can have nothing certain what ~~For~~ he intends to make profession of.

We have a good while begun to get footing in *England*. We teach Humanity at *Lincoln*, *Norwick*, and *York*. At *Warwick*, we have a publick Chappel, secured from all Injuries by the Kings souldiers. We have also bought some Houses of the City of *Vigorn* in the Province of *Lancaster*. The Catholick Cause very much increaseth. In some Catholick Churches, upon holy Days above 1500 are always numbred present at the sermon. At *London*, likewise, things succeed no worse. Every holy Day, at preaching, people so frequent, that many of the Chappels cannot contain them. Two of ours, *Darmes* and *Berfall* do constantly say Mass before the King and Queen, Father *Edmund Newil* before the Queen Dowager, Father *Alexander Regnes* in the Chappel, of the Ambassador aforesaid; others in other places. Many houses are bought for the Colledge in the *Savoy* (as they call it) high *Somer-set-house*, *London*, the palace of the Queen Dowager, to the value of about eighteen thousand *Florins*, in making of which, after the Form of a Colledge, they labour very hard that the Schools may be opened before *Easter*.

In *Ireland* shortly there will be a Catholick Parliament, seing no other can satisfy the King's will to establish the Catholick Cause there. In the Month of *February*, for certain, the King hath designed to call a Parliament at *London*; 1. That by an Universal Decree, the Catholick Peers may be admitted into the Upper house. 2. That the Oath of Test may be annulled. 3. Which is the best or top of all, That all Penal Laws made against Catholicks, may be Abrogated; which that he may more surely obtain, he desires every one to take notice, that he hath certainly determined to dismiss any from all profitable Employments under him, who do not strenuously endeavour the obtaining those things; also that he will dissolve the Parliament: with

which Decree some Hereticks being affrighted, came to a certain Peer to consult him what was best to be done : to whom he said, the Kings pleasure is sufficiently made known to us ; what he hath once said, he will most certainly do : if you love your selves, you must submit your selves to the Kings Will. There are great preparations for War at *London*, and a Squadron of many Ships of War are to be fitted out against a time appointed; what they are designed for, is not certain. The *Hollanders* greatly fear they are against them, and therefore begin to prepare themselves; Time will discover more,

Liegt. 2. Feb. 1688.

I. *A letter from the reverend Father Petre, Jesuit, Almoner to the King of England, written to the Reverend Father la-Cheese, Confessor to the most Christian King, touching the present Affairs of ENGLAND, Translated from the French.*

Most Reverend Father,

IF I have fail'd, for the last few days, to observe your Order, it was not from want of Affection, but Health, that occasioned the neglect; and for which I shall endeavour to make amends by the length of this.

I shall begin where my former left off, and shal tell you, That since the appearing of a Letter in this Town, written by the Prince's Minister of Holland, which declares the Intentions of the Prince and Princeesse of Orange, relating to the Repealing the Test, or to speak more properly, their Aversion to it : This Letter has produced very ill Effects among the Hereticks ; whom, at the return of some of our Fathers from those Parts, we had perswaded that the Prince would comply with every thing relating to the Test that the King should propose to the next Parliament, in case he should call one; to which I do not find his Majesty much inclined. But the coming of this Letter (of which I have inclosed a Copy) has served for nothing, but to encourage the Obstinacy in their aversion to that Matter. The Queen, as well as myself, were of Opinion, against the sending of any such Letter to the Hague upon that subject, but rather that some Person able to discourse and perswade, should have been sent thither : for all such Letters, when they are not grateful, produce bad Effects. That which

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is Spoken Face to Face, is not so easily divulg'd, nor any thing discover'd to the People, but what we have a mind the Vulgar should know: And, I believe, your Reverence will concur with me in this Opinion. This letter has extremely provok'd the King, who is of a temper not to bear a refusal, and who has not been used to have his Will contradicted: And, I verily believe, this very affront has hasten'd his Resolution of re-calling the English Regiments in Holland. I shew'd his Majesty that part of your Letter, that relates to the Opinion of his Most Christian Majesty, upon this Subject, which his Majesty well approves of. We are interest'd to know the Success of this Affair, and what Answer the States will give. The King changes as many Heretick Officers as he can, to put Catholicks in their places; but the Misfortune is, that here we want Catholick Officers to supply them: And therefore, if you know any such of our Nation in France, you would do the King a pleasure to perswade them to come over, and they shal be certain of Employments, either in the old Troops, or the New that are speedily to be rais'd; for which, by this my Letter, I passe my Word.

Our Fathers are continually employed to convert the Officers; but their Obstinacy is so great, that for one that turns, there are five that had rather quit their Commands. And there are so many Malecontents, whose Party is already but too great, the King has need of all his Prudence and Temper to manage this great Affair, and bring it to that Perfection we hope to see it in ere long. All that I can assure you is, That here shall be no neglect in the Queen, who labours night & day with unexpressible Diligence for the propagation of the Faith, & with the Zeal of a holy Princess. The Queen Dowager is not so earnest, and Fear makes her resolve to retire into Portugal, to pass the remainder of her days in Devotion: she has already ask'd the King leave, who has not only granted it, but also promised that she should have her Pension punctually paid: and that during her Life, her Servants that she leaves behind her, shal have the same Wages, as if they were in waiting. She stays but for a proper Season to imbarck for Lisbon, and to live there free from all Stories.

As to the Queen's being with Child, that great Concern goes as well as we could wish, notwithstanding all the Satyrical Discourses of the Hereticks, who content themselves to vent their Poyson in

in Libels, which by night they disperse in the Street, or fix upon the Walls. There was one lately found upon a Pillar of a Church, that imported that such a day Thanks should be given GOD for the Queen's being great with a Cushion. If one of those Pasquil-makers could be discovered, he would have but an ill time on't; and should be made to take his last Farewel at Tyburn.

You will agree with me (most Reverend Father) that we have done a great thing, by introducing Mrs Celier to the Queen, this Woman is totally devoted to our Society, and zealous for the Catholick Religion. I will send you an account of the progresse of this Affair, and will use the Cypher you sent me, which I think very admirable. I can send you nothing certain of the Prince and Princeesse of Denmark; he is a Prince with whom I cannot discourse about Religion: Luther was never more earnest than this Prince. It is for this reason that the King (who does not love to be denied) never yet pressed him in that matter, his Majesty thinking it necessary that the Fathers should first prepare things, before he undertake to speak to him. But this Prince, as all of his Nation, has naturally an Aversion to our Society; and this Antipathy does much obstruct the progresse of our Affairs, and it would be unreasonable to complain hereof to the King, at present to trouble him, tho he has an intire Confidence in us, and looks upon our Fathers, as the Apostles of this Land. As for Ireland that Countrey is already all Catholick; yes, all the Militia are so. The Vice-roy merits great Praise; we may give him this Honour. That he is a Son worthy our Society; and I hope will participate of the Merits of it. He informs me, he has just writ to your Reverence of these matters, how things go there. Some Catholick Regiments from those parts will speedily be sent for over for the King's Guards; his Majesty being resolv'd to trust them, rather than others; and may do it better in case of any popular Commotion, against which we ought to secure our selves the best we can. His Majesty does us the Honour to visit our Colledge often, and is most pleas'd when we present him some new Convert-Scholar whom he encourages with his gracious Promises. I have not Expression sufficient to let you know with what Devotion his Majesty communicated the last Holy-days; and a Heretick cannot better make his Court to him than by turning to the Catholick Faith. He desires that all the
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Religious, of what Order soever they be, make open Profession as he does, not only of the Catholick Religion, but also of their Orders; not at all approving that Priests, or Religious should conceal themselves out of Fear; and he has told them, That he would have them wear the Habit of a Religious; and that he will take care to defend them from Affronts. And the People are already accustomed to it; and we begin to celebrate Funerals with the same Ceremony as in France; but it is almost a Miracle to see that no body speaks one word against it, no not so much as the Ministers in their Pulpits; in so good order has the King managed these Matters. Many English Hereticks resort often to our Sermons; and I have often recommended to our Fathers to preach now in the beginning, as little as they can of the Controversy, because that provokes; but to represent to them the Beauty and Antiquity of the Catholick Religion, that they may be convinced, that all that has been said and preach'd to them, and their own Reflections concerning it, have been all Scandal: For I find (as the Apostle says) they must be nourished with Milk, not being able to bear strong Meat. Many have desir'd me to give them some of our Prayers, and even the holy Mass in English: which I mean to do, to satisfy the meanest sort, of which the greatest part do not understand Latin, but not to take away from the new Converts their Testaments which is a matter of moment; and, that we may not disgust them at the beginning, we must permit them to have them for a time, till they part with them of themselves. I had need of C. H's Counsel upon this Point, and not in this only, but also in a great many other matters that daily presse me: for you may easily believe, that I have often more business than I can well dispatch; and we must Work with so much Circumspection and Precaution, that I have often need of your Paternity's wise Counsel. But the Lord and the good Virgin do strengthen me as there is occasion.

The Bishop of Oxon has not yet declar'd himself openly; the great Obstacle is his wife, whom he cannot rid himself of: His design being to continue Bishop, and only change Communion, as it is not doubted but the King will permit, and our holy Father confirm: tho I do not see how he can be farther useful to us in the Religion in which he is, because he is suspected, and of no esteem among the Hereticks of the English Church; nor do I see that the Example of his Conversion is like to draw many others after him, because he declared himself so suddenly. If he had believed

lieved my Counsel, which was to temporize for some longer time, he would have done better ; but it is his Temper, or rather Zeal that hurried him on. There are two other Prelates that Will do no lesse than he but they hold off alike , to see how they may be servicable to the propagation, and produce more Fruits while they continue undiscovered.

That which does us most harm with the Lords and great Men, is the apprehension of a Heretick Successor: For, (as a Lord told me lately) assure me of a Catholick Successor, and I will assure you, I and my Family will be so too. To this happy purpose, the Queens happy Delivery will be of very great moment. Our zealous Catholicks do already lay two to one that it will be a Prince: God does nothing by halves ; and every day Masses are said upon this very occasion.

I have gain'd a very great point, in perswading the King to place our Fathers in *Magdalen Colledge* in *Oxon* ; who will be able to tutor the young scholars in the Roman Catholick Religion. I rely much on Father *Thomas Fairfax*, to whom I have given necessary Instructions how to govern himself with the Heretick People ; and to take care in the beginning, that he speak not to them any thing that may terrify. And as I tell you, a Religious has need here of great prudence at this time, that the King may hear of no Complaints that may displease him ; and therefore we dare not at present, do all we shal be able, and bound to do hereafter, for fear of too much hearing the *Mobile*.

I like well that Father *Hales* goes to stay some time at the *Hague incognito*, on pretence of soliciting for a Place, which is not soon to be got there ; and I have given him a Letter to some of that Court : Father *Smith* that is there now, by reason of his great Age, not being able to do all he ought and wishes to do, and is also too well known there. And I shall often impart to you what I shal learn from those Quarters : from whence I shal weekly receive something of moment, so long as the two Courts are in so bad Intelligence together, as at present they are. For my part, to speak freely on this Topick to your Reverent Fatherhood, I am of opinion, we should rather endeavour to moderate, than aggravate the Difference between them ; tho I know I do not in this matter altogether concur with the sense of the French Ambassadour, who considers only his Masters Interest: But we are necessitated to take other Measures,

tures, and such as perhaps may not always agree with the Interest of France in this matter.

And I think aggravating this Breach at present, to be also prejudicial to the Catholick Religion it self. The great design we have so long aimed at, is applying to the King of France, to take from the Hereticks all hopes of a Head, or any other Protection, than what they must expect from their own King; whereby they finding themselves expos'd to his Pleasure, will the more readily subscribe to his Will. But this misunderstanding between us, will occasion an opportunity to the Hereticks to set up the Prince of Orange for their Chief. And let me assure you not to deceive your selves, the Religious of England, as well as the Presbyterians themselves, regard the Prince of Orange as their Moses; and his party is already so powerfull in both these Kingdoms, that it will appear terrible to any thinking Person, should things come to extremity; as may never happen, if matters are not push'd on too far, but managed with Moderation. And I desire therefore, with great deference to you better Judgment, that this matter might be hinted to his Most Christian Majesty, as opportunity shal serve, and am sensible it must be done with very great caution.

I can tell you nothing at present concerning the certainty of calling a Parliament; it requires so many things to be consider'd of, and measures to be taken, that his Majesty ought to be well assur'd of the success, before he conveens them together. I am not of opinion with many other Catholicks who say, That by calling them, the King hazards nothing; for, if they will not answer his Ends, he need only prorogue them, as is usually done: But it is my Opinion, and the Sense of many others, That his Majesty hazards much: for if it should unfortunately happen, that they should in their Assembly refuse to comply with his Majesty's Desires, it may be long enough ere he compass his Ends by way of a Parliament, and perhaps never: and then there rests no Expedient, or other Means but by Violence, to execute the Orders of his secret Council, which must be suppos'd by his Army; who, upon a Pretence of Incamping, may be called together with the less Jealousie or Suspicion. So, you may see (most Reverend Father) that we do not want work in these Quarters, and I must be supported by your Prayers, which I beg of you, and from all those of our Society.

His Majesty is so desirous that things may be done in order, and upon a sure Fund, so as to be the more lasting, that he makes great application to the Shires and Corporations, to get such persons chosen for the parliament, as may be favourable to his Ends, of which he may be sure, before they come to debate: And the King will make them promise so firmly, and exact such Instruments from them in writing, that they shall not be able to go back, unless they will thereby draw upon themselves his Majesty's utmost Displeasure, and make them feel the weight of his Relentment. And I have here inclos'd some Effects of his Majesty's Endeavours in this matter, which is an Address which the Mayor, Sheriffs and Burgeses of New Castle in the County of Stafford, have presented to the King (see the Gazette, where this Corporation, as well as Gloucester and Teuxbury, and others, in their Addresses, promise to chuse such Members as shall comply with his Majesty's Desires.) If all Towns were in as perfect Obedience as these, we should certainly have a Parliament call'd, which the Catholicks and Nonconformists expect with great Impatience. But since this cannot be said of many of them, the King's secret Council think good to wait for the Queens Delivery, that they may see a Successor, who may have need of the whole Protection of the Most Christian King to support him, and maintain his Rights. And, by the Grace of God, we hope, that that Prince, treading in his Father's steps, may prove a worthy Son of our Society, like his Father, who thinks it no Dishonour to be so call'd.

As to other things (most Reverend Father) our Fathers with me, as well as generally all the Catholicks, with what grief do we hear of the Disunion that arises between his Holiness and the most Christian King? How does my Head in imitation of the Prophets become a Spring of Tears to lament night and day the Schism that I foresee coming into the Church? Is it possible that our holy Society should not stand in the Breach, and prevent the Mischief, that this difference may occasion in the Church? And that no body can reconcile LEVI and JUDAH, the Priesthood, and the Scepter, the Father, and the Son, the eldest Son of the Church with the Vicar of Christ upon Earth? And what a Desolation, and what Advantage to the Hereticks must this occasion? They begin already to bid us convert the Children of the Family, before we begin to convert Strangers. And I must with grief confess, they have but too much reason for what they say; and if there does not come some present

sent Assistance from above, I foresee this affair will occasion great Prejudices in the North: Nor have we any hope that his British Majesty will interpose herein openly, he receiving to little Satisfaction from his Holiness in some Demands made by his Ambassadour at Rome, which (morally speaking) ought not to have been denied so great a King, who first made this step (which his Predecessors for a long time were not willing to undertake) in sending his Ambassadour of Obedience to Rome: And yet for all this our holy Father had not any particular Consideration of this Submission and Filial Obedience: so that I dare not mention this matter but by way of Discourse, daily expecting that of himself he will be pleased to make some Proposal therein. I doubt not (Reverend Father) of your constant Endeavour to accommodate this matter, thereby to take away from the Hereticks, especially the Hugonots of France, this occasion to laugh and deride us: and we should think the Change for the worse, if instead of the French King's going to Geneva, he should march to Rome: What may not all this come to? especially since the Marquess de Lavardin has been so passionate in his Discourse to the Cardinal Chancellor, as to call him impertinent; and so far to forget his Duty and Reverence toward our Holy Father, the Pope himself, as to say he Doted: as the Hereticks do confidently discourse in these parts. I have caused some Masses of the holy Ghost to be said, That God would please to inspire the discontented Parties with a Spirit of Peace and Concord. You did acquaint me some time since, That Madam Mainteron did take upon her the Title of Daughter of the Society; by vertue whereof, you may command her, by vertue of Obedience, to use her Credit and Eloquence with the King, to incline him to an Accommodation in this matter. In the mean time, I hear that at Rome, many eminent Persons endeavour the same with his Holiness, who says, he cannot, nor ought not to recede from what he has done; otherwise it were in effect to submit to the Articles made in France by the Clergy in 1682, and consequently of too great moment to recant: and therefore Submission ought to come from the Son, and not from the Father. I recommend my self (Reverend Father!) to your Prayers and Blessing, desiring you would continue to assist me with your Salutal Counsels, and rest for ever.

St. James's Feb. 9.

Yours, &c.

III. *The Answer of the Reverend Father la Chese, Confessor to the Most Christian King, to a Letter of the Reverend Father Petre, Jesuit, and Great Almoner to the King of England, upon the Method or Rule he must observe with His Majesty, for the Conversion of His Protestant Subjects.*

Most Reverend Father,

When I compare the Method of the French Court (which declares against all Heresies) with the policy of other Princes, who had the same Design in former Ages; I find so great a difference, that all that passes now a days in the King's Council is an impenetrable Mystery: and the Eyes of all Europe are opened to see what happens; but cannot discover the Cause.

When *Francis* the First, and *Henry* the Second his Son, undertook to ruine the Reformation, they had to struggle with a Party which was but beginning and weak, and destitute of Help; and consequently easier to be overcome.

In the time of *Francis* the Second, and *Charles* the Ninth, a Family was seen advanc'd to the Throne by the Ruine of the protestants, who were for the House of *Bourbon*.

In this last Reign many Massacres hapned, and several Millions of Hereticks have been sacrificed, but it answer'd otherways: and his Majesty has shew'd (by the peace and mild ways he uses) that he abhors shedding of Blood; from which you must perswade his *Britannick* Majesty, who naturally is inclin'd to Roughness, and a kind of Boldness, which will make him hazard all, if he does not politicly manage it; as I hinted in my last, when I mentioned my Lord Chancellor.

Most reverend Father, to satisfy the desire I have to shew you by my Letters the Choice you ought to make of such persons fit to stir up, I will in few words (since you desire it) inform you of the Genius of the People of our Court, of their Inclinations, and which of them we make use of; that by a Parallel which you will make between them and your *English* Lords, you may learn to know them.

There:

Therefore I shall begin with the Chief, I mean our Great Monarch. It is certain he is naturally good, and loves not to do Evil, unless desired to do it. This being so, I may say, he never would have undertaken the Conversion of his Subjects, without the Clergy of *France* and without our Societies Correspondence abroad. He is a prince enlightened; who very well observes, that what we put him upon, is contrary to his Interest, and that nothing is more opposite to his Great Designs, and his Glory; he aiming to be the Terror of all *Europe*. The vast number of Malecontents he has caused in his Kingdom, forces him in time of peace to keep three times more Forces than his Ancestors did in the greatest Domestick and Foreign Wars: which cannot be done without a Prodigious Expence.

The Peoples Fears also begin to lessen, as to his aspiring to an Universal Monarchy; and they may assure themselves he has left those Thoughts, nothing being more opposite to his Designs, than the Method we enjoin him. His Candor, Bounty, and Toleration to the Hereticks, would undoubtedly have open'd the Doors of the *Low Countries*, *palatinates*, and all other States on the *Rhine*, and even of *Switzerland*: whereas things are at present so alter'd; that we see the *Hollanders* free from any fear of danger; the *Switzers* and City of *Geneva*, resolv'd to lose the last drop of their Blood in their Defence; Besides, some Diversion we may expect from the Empire, in case we cannot hinder a peace with the *Turks*, which ought to hasten his *Britannick* Majesty, while he can be assured of Succors from the most Christian King.

Sir, his Majesty's Brother is always the same; I mean, takes no notice of what passes at Court. It has sometimes happen'd, that the King's Brothers have acted so, as to be noted in the State; but this we may be assur'd will never do any thing to stain the Glory of his Submission and Obedience; And is willing to lend a helping-hand for the Destruction of the Hereticks; which appears by the instances he makes to his Majesty, who now has Promised him to cause his Troops to enter into the *Palatinate* the next Month.

The Dauphin is passionately given up to Hunting, and little regards the Conversion of Souls; and it does not seem easy to make him penetrate into Business of Moment; and therefore we do not care to consult him which way, and how the Hereticks ought to be treated. He openly laughs at us, and slightes all the Designs, of which the King his Father makes great

account. The Dauphiness is extremely witty, and is, without doubt, uneasy to shew it in other Matters besides Complements of Conversation. She has given me a Letter for the Queen of England; wherein after her expression of the part she bears of the News of her Majesty's being with Child, she gives her several Advices about the Conversion of her Subjects.

Most Reverend Father, She is undoubtedly born a great Enemy to the Protestants, and has promoted all she could with his Majesty, in all that has been done, to hasten their Ruin; especially having been bred in a Court of our Society, and of a House whose hatred against the Protestant Religion is Hereditary, because she has been raised up by the Ruine of the German Protestant Princes, especially that of the Palatinate. But the King having caused her to come to make Heirs to the Crown, she answers expectation to the utmost.

Monsieur Lonvois is a Man who very much observes his Duty, which he performs to admiration; and to whom we must acknowledge France owes part of the Glory it has hitherto gained, both in regard of its Conquests, as also the Conversion of Hereticks; to which latter I may say, he has contributed as much as the King: he has already shewed himself Fierce, Wrathful, and Hard-hearted in his Actions towards them; though he is not naturally inclin'd to Cruelty, nor to harass the People. His Brother, the Arch-bishop of Rheims, has Ways which do not much differ from those of his Soul; and all the difference I find between them is, That the Arch-bishop loves his own Glory, as much as Monsieur de Lonvois loves that of his Majesty. He is his own Idol; and give him but Incense, and you may obtain any thing. Honour is welcome to him, let it come which way it will. The least Thing provokes this Prelate; and he will not yield any thing derogatory to his Paternity. He will seem Learned; he will seem a great Theologian, and will seem to be a good Bishop, and to have a great care of his Diocese; and would heretofore seem a great Preacher. I have hinted in my last, the Reasons why, I cannot altogether like him; which are needlesse to repeat.

The Arch-bishop of Paris is always the same, I mean, a gallant Man; whose present Conversation is charming, and loves his Pleasures, but cannot bear any thing that grieves or gives trouble, though he is always a great Enemy of the Jansenists, which he lately intimated to Cardinal Camus. He is always with me, in the Council of Conscience, and agrees very well with our Society, laying mostly to Heart the Conversion of the Protest-

ants of the three Kingdoms. He also makes very good Observations and Designs, to give some Advice to your Reverence, which I shall convey to you. I do sometimes impart to him what you write to me.

My Lord Kingston has embrac'd our good Party : I was present when he Abjur'd in the Church of St. Denis ; I will give you the Circumstances some other time.

You promised to send me the Names of all Heretick Officers who are in his Majesty's Troops; that much imports me, and you shall not want good Catholick Officers to fill up their places. I have drawn a List of them who are to passe into England, and his most Christian Majesty approves thereof : Pray observe what I hinted to you in my last, on the Subject of the Visits, which our Fathers must give to the Chief Lords, Members of the next Parliament ; those Reverend Fathers who are to perform that Duty, must be middle-aged, with a lively Countenance, and fit to perswade. I also advised you in some of my other Letters, how the Bishop of Oxford ought to behave himself, by writing incessantly, and to insinuate into the People the putting down the Test ; and at the same time calm the Storm, which the Letter of Pentionary Fagel has raised. And his Majesty must continue to make vigorous Prohibitions to all Book-sellers in London, not to print any Answers : as well to put a stop to the Insolency of Heretick Authors, as also to hinder the People from reading them.

In short, you intimate to me, That his Majesty will follow our Advice: It's the quickest way, and I cannot find a better, or fitter, to dispossess his Subjects from such Impressions as they have received. His Majesty must also, by the same Declaration, profess in Conscience, that (if complied with) he will not only keep his Word, to maintain and protect the Church of England ; but will also confirm his Promises by such Laws, as the Protestants shall be contented with. This is the true politick way ; for by his granting all, they cannot but consent to something.

His most Christian Majesty has with great success experienced this Maxim : And though he had not to struggle with penal Laws and Tests, yet he found it convenient to make large Promises, by many Declarations : for, since we must dissemble, you must endeavour all you can to perswade the King it is the only Method to effect his design.

I did also in my last, give you a hint of its Importance, as well as
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the way you must take to insinuate your selves dexterously with the King, to gain his good Will.

I know not whether you have observed what passed in England some Years since : I will recite it, because Examples instruct much.

One of our Assisting Fathers of that Kingdom, (which was Father Parsons) having written a Book against the Succession of the King of Scots to the Realm of England. Father Creighton, who was also of our Society, and upheld by many of our party, defended the Cause of that King. in a Book Intituled, The Reasons of the King of Scots, against the Book of Father Parsons : And though they seem'd divided, yet they understood one another very well ; this being practis'd by order of our General, to the end, that if the House of Scotland were exclud'd, they might shew him who had the Government, the Book of Father Parsons ; and on the other Hand, if the King happened to be restored to the Throne, they might obtain his good Will, by shewing him the Works of Father Creighton : So that which way soever the Medal turn'd, it still prov'd to the advantage of our Society.

Not to digress from our Subject, I must desire you to read the English Book of Father Parsons, Intituled, The Reform of England ; where, after his blaming of Cardinal Pool, and made some observations of Faults in the Council of Trent, he finally concludes, That suppose England should return (as we hope) to the Catholick Faith in this Reign, he would reduce it to the State of the primitive Church : And to that end all the Ecclesiastical Revenue ought to be used in common, and the Management thereof committed to the care of Seven Wise Men, drawn out of our Society, to be disposed of by them as they should think fit. Moreover, he would have all the Religious Orders forbidden on Religious penalties, not to return into the Three Kingdoms, without leave of those Seven Wise Men ; to the end it might be granted only to such as live on Alms. These Reflections seem to me very judicious, and very suitable to the present State of England.

The same Father Parsons adds, That when England is reduced to the True Faith, the Pope must not expect, at least for Five years, to reap any benefit of the Ecclesiastical Revenue : but must leave the whole in the hands of these Seven Wise Men, who will manage the same to the Benefit and Advancement of the Church.

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The Court goes this day for Marli, to take the Divertisements which are there prepared; I hope to accompany the King, and will entertain him about all Business; and accordingly as he likes what you hint to me in your Letter, I shall give you notice.

I have acquainted him with his Britannick Majesty's Design of building a Citadel near Whitehall; Monsieur Vauban, our Engineer was present after some discourse on the importance of the subject, His Majesty told Monsieur Vauban, that he thought it convenient he should make a Model of the Design, and that he should on purpose go over into England to see the Ground.

I have done all I could to suspend the Designs of our Great Monarch who is always angry against the Holy Father; both Parties are stubborn, the King's natural Inclination is, to have all yield to him; and the Pope's Resolution is unalterable.

All our Fathers most humbly salute your Reverence. Father Roiné Ville acts wonderfully about Nismes amongst the New Converts, who still meet, notwithstanding the Danger they expose themselves to.

I daily expect News from the Frontiers of the Empire, which I shall impart to your Reverence, and am with the greatest Respect,

Wm. Marb.

1688.

Popish Treaties not to be rely'd on: In a Letter from a Gentleman at York to his Friend in the Prince of ORANGE'S Camp. Addressed to all Members of the next Parliament.

THE Credulity and Superstition of Mankind hath given great Opportunities and Advantages to cunning Knaves to spread their Nets, and lay their Traps, in order to catch easy and unwary Creatures; these, being led on by Ignorance or Stupidity, they by Pride or Ambition, or else a Vile and Mercenary Principle; therefore seeing we are in this State of Corruption, bred up to believe Conventions and Impossibilities, led by the Nose with every State Mountebank and Mountebank Jugler, moved like Puppets by Strings and Wires; it seems high time to vindicate Human Nature, and to free her from these Shackles laid upon her in the very Cradle; for Man (who ought to be a Free and Rational

Animal) in his Present State is only an *Engine* and *Machine*, contriv'd for the Vanity and Luxury of *Priests* and *Tyrants*, who claim to themselves, and seem to monopolize the *Divine Stamp*, tho we are all made of the same Materials, by the same Tools, and in the same Mould, equal by Nature, met together and link'd in Societies by mutual Contracts, plac'd by turns one above another, and entrusted for some time with the power of executing our own Laws, and all by general consent for the publick Good of the whole *Community*; this is the genuine Shape and Figure of primitive and Sound Government, not distemper'd and fatally infected with the monstrous *Excrescences* of Arbitrary power in one single *Member* above all the Laws of the whole; *Infallibility*, *Divine Right*, &c. started by *Knaves* and *Sycophants*, believ'd by *Fools*, who scarce ever heard of the *Greek* and *Roman Histories*, and never read their own. I shall therefore give some *Examples* (out of an infinite number) of people ruin'd and utterly destroy'd by their easie Credulity, and good Nature, matter of Fact being a stronger proof, and better Rule to steer Mankind, than the empty Notions of the *Schools*, invented only to perplex and confound our Ratiocination, lest it should discover the naked Truth of things. The present Letter will Confine it self only to Publick promises, Oaths, and Solemn Contracts, scandalously violated by the *Roman Catholics*, not with *Heathens* and *Hereticks* only, but amongst themselves: We will begin with the more remote Countries.

The Spaniards and Portugueses have acted so treacherously with the *Africans*, and the Natives of both Indies, that the Cruelty of the History would be incredible, if it was not related by their own Historians; their Leagues and Treaties (the most sacred Bonds under Heaven) were soon neglected, and the Spirit of their Religion broke all before it; how many Millions of those innocent Creatures were murder'd in cold Blood, and for Pastime sake, with all the variety of Torments that the Devil could inspire into them; how soon were the vast Regions of Mexico, New Spain, Peru, Hispaniola, Brazeel, &c. depopulated, above twenty Millions of the poor harmless Inhabitants being put to death in full Peace, and they the best natur'd People in the World, and very ingenious; tho they may seem Savages to a sort of Men, who think all Barbarians that differ from them in Habits, Manners, Customs, Diet, Religion, Language, &c. not considering that all wise Nature hath contriv'd a different Scene of things

things for various Climates; Nay, such is the Inhumanity of these Catholick Nations here at home, that they will frequently bring Strangers (settled amongst them by the Laws of Commerce) and their own fellow-Subjects into the Inquisition, especially if they are Rich, upon a pretence of some Heretical Opinion, tho they themselves at first protect and license the Opinion; as in the case of Molino, whose Book had receiv'd an Imprimatur from most of the Inquisitors of Spain and Italy, and even from the Infallible Head of the Church, yet afterwards it was burnt and he himself together with many of his Followers miserably tortured; the Pope scarce escaping the Punishment. The Generous Marshal Schomberg (driven out of France for his great Services) who had won many Battles for the Portugueses and sav'd their Country, could not be suffer'd to end his Old Age amongst them, but was forc'd in the midst of winter to commit himself to the Sea, and fly to an inhospitable Shoar.

The present French King renounced all his Pretences on Flanders; concluded the Pyrenean Treaty, and swore at the Altar not to meddle with that Country; but how well he observed that Sacred Covenant, Baron D'Isola will best inform you in his Bouclier d'Etat, for which he was thought to be poison'd. Neither hath the French Monarch been contented to break all Faith and Measures with the Spaniard, but he hath gone about to deceive and ruine the Pope, Emperour; and all the Princes and Electors of the Empire, the Prince of Orange, Duke of Lorain, the Switzers, the Dutch, and the English, and not only these his Neighbours and Allies, but his own Protestant Subjects, who had all the Security that Solemn Edicts, Oaths and Promises could afford them, besides many other Obligations upon the Crown for bringing the King to the Throne; yet all of a sudden they found themselves oppressed and destroy'd by his Apostolical Dragoons, their Temples razed; their wives and Children taken away: their Goods and Estates confiscated, themselves cast into Prisons, sent to the Gallies, and often shot at like Birds: His seising of Lorrain, France, Compté, Alsace, Strasburgh, Luxemburgh, the Principality of Orange, the County of Avignon, Philipsburg, the whole Palatinate, the Electorates of Mentz, Treves, and Cologon, his building of Citadels in the Empire and in Italy, &c. are so contradictory to National Agreements, and Publick Treaties, that scarce a Jesuite or a French-man can have Impudence enough to defend them; a Banditto, a Pyrate, or a Pick-

pocket would be asham'd of such Actions ; and an ordinary Man would be hang'd for a Crime a Million times less. His seizing upon Hudsons Bay, and leading the English into slavery ; the French Treachery in the Engagement at Sea between us and the Dutch, their frequent seizing of our Ships, are light things, not worthy our Resentment, being under the Conduct of a Monsieur whom the world so justly vilifies and despises.

The Emperour can have no good Pretence to condemn the King of France, or any other Catholick Prince for breach of Common Faith and Honesty, since he himself hath plaid the same Game with his Protestant Subjects, inviting some of the Chief of the Hungarian Nobility to Vienna, under the colour of Treaty and Friendship, and then cutting off their Heads, seizing their Estates and Properties, destroying their Pastors and Churches, & extirpating the whole Reformed Religion, after he had promised & stipulated to protect and give them the liberty of their Consciences. The Parisian Massacres were carried on and executed under a Mask of Friendship, all the principal Protestants of France being invited to the Healing-Marriage, to revel and carous, were barbarously butchered in their Beds at the Toll of a Bell, when they dreamed they slept securely. The Irish Massacre of above 200000 Protestants was no less treacherous, it was a Copy of the Spanish Cruelty in the west Indies, to whom the Irish are compared by Historians for their Idleness and Inhumanity, tho not for their Wit.

The Persecutions of the Protestants in the Vallies of Piedmont, are another instance of Popish Immanity and Baseness ; they were under the common shelter of publick Pactions and Treaties, and had been solemnly own'd by the Dukes of Savoy, to be the most Loyal and the most Courageous of their Subjects. The present Duke, who undertook this last Persecution, was not content to destroy them with his own Troops, but call'd in the French to assist at the Comedy, to shoot them off the Rocks, to hunt them over the Alps, and to sell the strongest of them to the Gallies, that the very Turkish Slaves themselves might deride and insult over them. Catholicks, who have not Power or Opportunity to execute the same things, seem to condemn the Conduct in Publick, but sing Te Deum in private, and as soon as ever they have got a sufficient Force, commit the like Barbarities, so essential to their Religion, that all the Instinct of Nature cannot separate them. The Holy Father at Rome (tho he sets up for a moderate and merciful Pontificate) order'd Te Deum

Deum to be sung up and down, for the extirpation of Heresy out of France and Piedmont; and our English Catholicks have given us (as their Army and Interest increas'd) several Proofs how well they can juggle and disguise themselves; setting up Courts of Inquisition, turning Protestants out of all Employ, and even out of their Freeholds, dispensing with Laws, Ravishing Charters, packing Corporations, &c. and all under a notion of Liberty or a Divine Right; they with their Accomplices defended illegal Declarations, and set up an Authority above all our Laws, under the Cloak of a sham Liberty of Conscience, racking at the very same time the Consciences of the Church of England men, and undermining the Foundation of our State. If Mr. Pen and his Disciples had condemn'd the unlawfulness of the Declarations and the Dispensing Power, when they wrote so fast for Liberty of Conscience, they had then shew'd a generous Zeal for a just Freedom in Matters of Religion, and at the same time a due Veneration to the Legislative Power (King, Lords, and Commons) but the secret of the Machine, was to maintain and erect a Prerogative above all Acts of Parliament, and consequently to introduce upon that bottom Tyranny and Popery; yet, notwithstanding all this uncontrollable Power, and shew of Grandeur, an Easterly wind, and a Fleet of Fly-Boats, would cancel and undo all again. Our Monkish Historians relate of King John, that being in some distrets, he sent Sir Thomas Hardington, and Sir Ralph Fitz-Nicolas, Ambassadors to Mirammumalim, the great Emperor of Moroco, with offers of his Kingdom to him, upon Condition he would come and aid him, and that if he prevail'd, he would himself turn Mahometan and renounce Popery.

I will not insist upon the Violations of Laws and Treaties in the *Low Countries*, or the *Spanish* Tyranny over them, because the *Spaniards* have got so much by that Persecution and Cruelty, that they might be tempted to practise the like again: for by forcing the *Netherlanders* to take up Arms for their Defence, and by necessitating Queen *Elizabeth* to assist and preserve them, they have set up a Free and Glorious State (as they themselves have call'd them in some Treaties) that hath preserv'd the languishing Monarchy of *Spain*, and the Liberty of *Christendom*.

The base and cowardly *Massacre* of that great Hero *William* Prince of *Orange*, of the Renowned Admiral *Coligny*, and the Prince of *Conde*; the many Bloody Conspiracies for the Extirpation of the whole Race of the House of *Orange*; the Murders of *Henry* the Second, and *Henry* the Fourth, are all Records and everlasting Monuments of Popish Barbarity; what incredible Effusions of Blood hath been occasion'd by the frequent Revolts of the Popes against the Emperors, by the Image-Worship and the Holy Wars? What Treachery in the *Bohemian* Transactions and Treaties? What Inhumanity in burning *Jerome* of *Prague*, and *John Hus*? when they had the Emperor's Pass, and all other publick Securities from the Council it self, that put to Death those two good men.

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The Reign of Queen *Mary* is another Scene of the Infidelity and Treachery of the Church of *Rome*; what Oaths did she take? What Promises and Protections did she make to the Suffolk Men who had set the Crown upon her Head, and yet they were the first that felt the strokes of Persecution from Her? Read her History in *Fox's Martyrs*, and Dr. *Burnet's* History of the Reformation.

The many Conspiracies to destroy Queen *Elizabeth* and King *James*, the *Gunpowder Plot*, the Counsels carried on in Popish Countries to take off King *Charles* the First and the many late Popish Plots are a continued Series and Threed, carried on by the Church of *Rome*, to break through all Laws both of God and Man, to erect an Universal Monarchy of Priest-Craft, and to bring the whole World under their Yoke. The *Sweedes* have taken an effectual and commendable way to keep Popish Priests and Jesuits (those Bountifuls and Disturbers of Societies, the declared Enemies to the welfare of Mankind) out of their Countries by Gelding them, and consequently rendering them incapable of Sacerdotal Functions, tho the Priests have found out a *Salvo*, and will say Mass and confess, if they can procure their Testicles again, and carry them in their Pockets, either preserved or in Powder: In *Athiopia*, *China*, and *Japan*, the Romish Priests have been so Incollerably turbulent, and such extravagant Incendiaries, that they have been often banished and put to Death; so that now they disguise themselves all over the Eastern Nations, under the Names and Characters of *Mathematicians*, *Mechanicks*, *Physicians*, &c. And dare not own their Mission to propogate a Faith which is grown ridiculous all over *Asia*.

The long and dreadful Civil Wars of *France*; the many Massacres and Persecutions, and lastly, the Siege of *Rochel*, are living Instances how far we may rely upon Engagements and Laws, both as to the taking of that *Bulwark*, and the promised Relief fromence. The Protestant Defenders of it refusing to rely any longer upon paper Edicts; and the word of a Most Christian King, had this City granted them as a Cautionary Town for their Security; for before they had alwayes been deluded out of their Advantages by false Promises, insignificant Treaties, and the Word of a King; yet *Lewis* the 13th. following the virilous Examples of Treacherous Princes, fell upon this Glorious City, which upon the account of their Laws and Priviledges, made a Resistance and brave defence, (having never heard of Passive Obedience amongst their Pastors) thinking it more lawful to defend their Rights, than it was for *Lewis* to invade them.

As for the late and present Reign here in *England*, they are too nice and tender things for me to touch; whether the Transactions of them are consistent with the Coronation Oaths, the many Declarations, Protections, publick and solemn Promises, I am not fit judge; they are more fit for the Gravity of an Historian, or the Authority of a Parliament to handle, than for a Private Gentleman in a Letter to his Friend. The Bishops Papers, and the Prince of *Orange's* Declarations, are the best Memoires of them, but they only begin where the two Parts of the History of the growth of Popery and Arbitrary Government left off, and how far are we may trust to Catholick Stipulations, Oaths and Treaties, the Facts of past and the present Age are the best Criterians and Rules to guide and determine us; for what happens every day, will in all probability happen to-morrow, the same Causes always produce the same Effects; and the Church of *Rome* is still the same Church it was an hundred years ago, that is, a Mass of Treachery, Barbarity, Perjury, and the highest Superstition; a Machine without any Principle or settled Law of Motion, not to be mov'd or stop'd with the weights of any private or publick Obligations; a Monster that destroys all that is Sacred both in Heaven and Earth, so Ravenous that it is never content, unless it gets the whole World into its Claws

Claws, and tears all to pieces in order to Salvation; a *Proteus*, that turns It self into all shapes; a *Chameleon*, that puts on all Colours according to its present circumstances, this day an Angel of Light, to morrow a *Belzebub*. Amongst all the *Courts* of Christendom where I have conversed, that of *Holland* is the freest from Tricks and Falsehood: and tho I am naturally jealous and suspicious of the Conduct of Princes, yet I could never discover the least Knavery within those Walls, It appeared to me another *Athens* of Philosophers, and the only Seat of Justice and Vertue now left in the World. As for the Character of the Prince of *Orange*, It is so faithfully drawn by Sir *William Temple*, Doctor *Burnet*, and in a half sheet lately printed, that I, who am so averse from Flattery, that I can scarce speak a good word of any Body, or think one good thought of my self, will not write any further Panegerick upon his Highness, only that he is a very Honest Man, a Great Souldier, and a wise Prince, upon whose Word the World may safely rely.

A late Pamphleter reviles the Prince, with breaking his Oath when he took the Stat-holders's Office upon him: not considering that the Oath was impos'd upon his Highness in his Minority by a French Faction, then jealous of the aspiring and true Grandeur of his Young Soul: that the States themselves (to whom the Obligation was made) freed his Highness from the Bond: and that the Necessity of Affairs, and the Importunities of the People forced that Dignity upon him, which his Ancestors had enjoy'd; and he well deserv'd, that he saved the sinking Common-wealth; (their Provinces being almost all surprized and enslaved by the French) compared to the gasping State of *Rome* after the loss at *Cannæ*. His Highness was no more puffed with this Success, than he had been daunted with Hardships and Misfortunes: always the same Hero, Just, Serene, and Unchang'd under all Events, an Argument of the vastness of his Mind: whereas on the contrary, Mutability (sometimes Tyrant, sometimes Father of a Country, sometimes Huffing, other times Sneaking (is often-times a Symptom of a Mean and Cowardly Soul, vile and dissolute, born for Rapin and destruction.

As for the Princess, she may without any flattery be stiled the Honour and Glory of her Sex: the most Knowing, the most Vertuous, the Fairest, and yet the best Natur'd Princess in the World: beloved and admir'd by her Enemies, never seen in any passion, always under a peculiar sweetness of Temper, extremely moderate in her pleasures, taking delight in Working and Study, humble and affable in her Conversation, very pertinent in all Questions, charitable to all Protestants, and frequenting their Churches. The Prince is often seen with her at the Prayers of the Church of *England*, and she with the Prince at the Devotion of his Church. She dispences with the use of the Surplice, bowing to the Altar, and the Name of Jesus, out of Compliance to a Country that adores her, being more intent upon the intrinsic and Substantial parts of Religion, prayer and Good-Works. She speaks several Languages even to perfection: entirely obedient to the Priace, and he extremely dear to her. In a word, She is a Princess of many extraordinary Vertues and Excellences, without any appearance of Vanity, or the least mixture of Vice; and upon whose Promise the World may safely depend. As for the many Plots and Conspiracies against this Royal Couple, a short time may bring them all to light, and faithful Historians publish them to the World.

Lastly, We may observe that whereas it hath been the Maxim of several Kings, both at home and abroad of late Years, to contend and outvie each other in preying upon and destroying not only their Neighbours, but their own Protestant Subjects, by all Methods of perfidiousness and cruelty; the only way to establish Tyranny, and to enslave the

the natural Freedom of Mankind, being to introduce a general Ignorance, Superstition, and Idolatry; for if once people can be persuaded, that Statues and Idols are Divinities and adorable, and that a Water is the Infinite God, after two or three ridiculous words, utter'd by a vile Impostor and impudent Cheat, then they may easily be brought to submit their Necks to all the Yokes, that a Tyrant and a Priest can invent and put upon them; for if once they part with their Reason, their Liberty will soon follow; as we behold every day in the miserable enslav'd Countries where Popery dominates.

On the contrary, it hath always been the steady and immutable Principle of the House of Orange to rescue Europe from its Oppressions, and to resettle Governments upon the Primitive and Immortal Foundation of Liberty and Property; a Glorious Maxim, taken from the old Roman Commonwealth, that Fought and Conquer'd so many Nations, only to set them Free, to restore them wholesome Laws, their Natural and Civil Liberties; a Design so Generous, and every way so Great, that the East groaning under the Fetters and Oppressions of their Tyrants, flew into the Roman Eagles for Shelter and Protection, under whose Wings the several Nations liv'd Free, Safe, and Happy, till Traitors and Usurpers began to break it upon the Sacred Laws of that virtuous Constitution, and to keep up Armies to defend that by Blood and Rapine, which Justice would have thrown in their Face, and punished them as they deserved; the preservation and Welfare of the People being in all Ages call'd the Supreme Law, to which all these ought to tend.

From the foregoing relation of matter of Fact, it appears most plain, that the Roman-Catholics are not to be try'd by Laws, Treaties, Promises, Oaths, or any other bonds of Human Society: the sad experience of this and other Kingdoms, declares to all Mankind the Invalidity and Insignificancy of all Contracts and Agreements with the Papists, who notwithstanding all their solemn Covenants with their Princes do watch for all Advantages and Opportunities, to destroy them, being commanded thereto by their Councils and the principles of their Church, and instigated by their Priests.

The History of the several Wars of the Barons of England in the Reigns of King John, Henry the Third, Edward the Second, and Richard the Second, in Defence of their Liberties, and for redressing the many Grievances (under which the Kingdom groan'd) is a full representation of the Infidelity and Treachery of those Kings, and of the Invalidity of Treaties with them; how many Grants and Amendments, and fair Promises, had they from those Princes, and yet afterwards, how many Ambuscades and Shambles were made to destroy those glorious Patriots of Liberty, what Violations of Compacts and Agreements, and what havoc was made upon all Advantages and Opportunities, that those false Kings could take. Read their Histories in our several Chronicles.

THE HISTORY OF THE SEVERAL WARS OF THE BARONS OF ENGLAND IN THE REIGNS OF KING JOHN, HENRY THE THIRD, EDWARD THE SECOND, AND RICHARD THE SECOND, IN DEFENCE OF THEIR LIBERTIES, AND FOR REDRESSING THE MANY GRIEVANCES (UNDER WHICH THE KINGDOM GROAN'D) IS A FULL REPRESENTATION OF THE INFIDELITY AND TREACHERY OF THOSE KINGS, AND OF THE INVALIDITY OF TREATIES WITH THEM; HOW MANY GRANTS AND AMENDMENTS, AND FAIR PROMISES, HAD THEY FROM THOSE PRINCES, AND YET AFTERWARDS, HOW MANY AMBUSCADES AND SHAMBLES WERE MADE TO DESTROY THOSE GLORIOUS PATRIOTS OF LIBERTY, WHAT VIOLATIONS OF COMPACTS AND AGREEMENTS, AND WHAT HAVOC WAS MADE UPON ALL ADVANTAGES AND OPPORTUNITIES, THAT THOSE FALSE KINGS COULD TAKE. READ THEIR HISTORIES IN OUR SEVERAL CHRONICLES.

